



THE
RESTORATION OF CHURCHES
IS THE
RESTORATION OF POPERY:

PROVED AND ILLUSTRATED FROM THE AUTHENTICATED PUBLICATIONS
OF THE "CAMBRIDGE CAMDEN SOCIETY:"

A SERMON,

PREACHED IN THE PARISH CHURCH, CHELTENHAM,

On Tuesday, November 5th, 1844.

BY REV. F. CLOSE, A.M.

Perpetual Curate.

WITH COPIOUS ADDENDA, FROM THE ABOVE WORKS.

LONDON:
HATCHARD AND SON, PICCADILLY;
HAMILTON, ADAMS AND CO.

1844.

SERMON,

§c. §c. §c.

2 KINGS, XVIII. 4.

“ HE REMOVED THE HIGH PLACES, AND BRAKE THE IMAGES, AND CUT DOWN THE GROVES, AND BRAKE IN PIECES THE BRAZEN SERPENT THAT MOSES HAD MADE : FOR UNTO THOSE DAYS THE CHILDREN OF ISRAEL DID BURN INCENSE TO IT : AND HE CALLED IT NEHUSHTAN.”

DIFFERENT opinions have been held by many excellent persons, as to the propriety and expediency of continuing the observance of such national reminiscences, as those which have called us together to-day. When the evil spirit of Romanism appeared to be dormant, and few positive efforts were made by that Anti-christian power against the Protestant Faith, it seemed ungracious and unnecessary to revive such painful recollections, and to call to mind the atrocities to which Popery had in former days roused its followers. But the different attitude which Popery has assumed in these last days, her determined hostility to Scriptural truth, and her mighty efforts in all lands, and especially in our own, to propagate her mischievous errors, have sufficiently proved the wisdom of our pious Reformers, who, by their appointed days and services, call upon their successors to the end of time, to remember the true nature of Romanism, and to warn the people against it.

In pursuance of the discharge of that duty, I did in former years bring before you on this anniversary the doctrines of *Popery Proper*, and endeavoured to expose and refute them. But little could I then

have imagined that the time would so soon come when I should be called to protest against Popery, not from without, but from within ; in the very bosom of our beloved Church. Sad was the task which I undertook two years since, when I endeavoured to prove that the Oxford Tractarians had surrendered the great principle of Protestantism, by corrupting the only infallible rule of faith "*the Written Tradition*" —the Holy Scriptures. Neither was it a more pleasing labour to expose the same tenets, concealed under a more plausible title, last year : when I argued the identity of certain "*Church Principles*" with Tractarianism.

During the year now drawing to a close, my attention has been more particularly directed to the same class of errors and false doctrine promulgated in a still more plausible and attractive form, namely, under the plea of reviving *Church Architecture*. It will be my object then, on the present occasion, to show that as Romanism is taught *Analytically* at Oxford, it is taught *Artistically* at Cambridge,—that it is inculcated theoretically, in tracts, at one University, and it is *sculptured*, *painted*, and *graven* at the other. The Cambridge Camdenians build churches and furnish symbolic vessels, by which the Oxford Tractarians may carry out their principles—in a word, that the "*Ecclesiologist*" of Cambridge is identical in doctrine with the *Oxford Tracts for the Times*.

And in pursuing this object, with a deep persuasion that I am in the path of duty, and fulfilling my ordination vow, by driving out false doctrines, I pray God that I may neither wield carnal weapons, nor be influenced by a carnal spirit—that so the great cause of God's truth may suffer no damage at my hands !

Before, however, we pursue this investigation, it may be edifying to consider the remarkable incident recorded in the text ; an historical occurrence calculated to throw much light on the general subject before us. The youthful Hezekiah, the pious son of an idolatrous and profligate father, had just ascended the throne of Judah. Bent upon the abolition of idolatry throughout his dominions, he did not content himself with "removing the high places," and "breaking the images" of Heathen Gods, and "cutting down the groves," in which sometimes the true God was professedly worshipped, but he

directed his attention to a sacred relic which had been preserved for 800 years—the brazen serpent which Moses, at the command of God, had made in the wilderness for the healing of the perishing Israelites—and finding that the people burnt incense to it, he utterly destroyed it, and called it in contempt, “*Nehushtan*”—“*mere brass!*” I think we may perceive in this incident two things—

I. A DEVELOPMENT OF THE SUPERSTITIOUS AND IDOLATROUS PRINCIPLE.

II. HEZEKIAH'S HOLY ZEAL IN OPPOSING IT.

I. We have no evidence from Scripture from which we can learn how or why this particular relic, and memorial of God's deliverance came to be preserved so long. In itself it was a perfectly harmless thing—a mere serpent of brass; and having been in the days of their fathers an instrument in the hands of God of so great benefit to thousands, it must have been an object of deep interest to the people: nor was there any thing wrong in the preservation of so choice a relic of antiquity. But in process of time, interest grew into reverence, reverence into solemn feelings of awe—these indulged and followed out begat the idolatrous passion, and the besotted people fell down and worshipped it—“they offered incense to it.”

A notable example of the natural tendency of man in all ages. He has been improperly termed a religious animal—it is a perversion of the word—he is not by nature *religious*—but he is *superstitious*. Alienated from God by wicked works, fallen and rebellious, he has an instinctive feeling of terror—and a superstitious dread of some supreme being, which discovers itself in various ways—but in nothing worthy of the name of “*natural religion*.” He has no idea by nature of spiritual worship—and manifests a constant disposition to approach God through some object of the senses. This is the idolatrous and superstitious principle indigenous in man. It is not necessary in order to prove its existence that he should actually worship an idol or image, the same feeling is displayed in his multiform inventions to create or quicken devotion by means of external sights and sounds. A religion of sensation is essentially idolatrous, and remote from the true worship

of that God who is a Spirit, and will be worshipped in spirit and in truth. Man wants a God whom he can see—or something to look upon which may remind him of the object of his adoration ; but the true God is invisible—and will not be *represented* to his creatures !

This evil, and carnal tendency may be traced in the history of all the nations of the earth : in every country yet known or discovered it is apparent—and where, as in New Zealand, there are no graven images or idols, the superstitious principle is displayed in their vain imaginations—filling the darkness with visions of terrific evil spirits, and investing natural phenomena with diabolical characters.

But it is most instructive to trace the movements of this corrupt principle among those who have enjoyed the blessings of *Revelation*.

The Mosaic dispensation was a religion of symbol, type, and ceremony. It was beyond all other forms of worship whether invented of man or revealed by God, an emblematical code of worship. Yet one remarkable characteristic distinguished it, worthy of our most profound consideration—*there was no representation, whether symbolical or corporeal of the object of their worship!* An elaborated ritual—innumerable sacrifices, libations, ordinances, feasts and fasts—but no approach to any representation of the Deity ! None of those mystic symbols in which some persons so much delight—no triangular representations of the Trinity—nor circular emblem of Eternity—no—the nearer they were brought to the presence of God, the less *representation* was there of any thing like the image of Deity :—the immediate token of his presence was the ark of the Covenant—a mere wooden chest :—and where God was, there was nothing but awful solitude and perpetual darkness and obscurity—as if in the Holy of Holies where God dwelt, he wrote himself—**INVISIBLE !**

Yet under this dispensation, his professed people—not content with such an elaborate ceremonial of worship,—displayed continually the superstitious and idolatrous principle : they would have some God whom they could see—or they would worship the true God through the medium of visible objects.

Hence the two-fold character of idolatry which prevailed at different periods among the Israelites : one—which was the open adoption of the false gods of the Heathen, as Remphan and Bell or

Baal—and the other which professed to approach Jehovah, only emblematically. With the latter we have more to do on the present occasion. This was the intention of the people when they made a calf in Horeb—this image did not represent another God—they professed to worship Jehovah in or by this figure, whatever it might be. So it was with the groves and high places—they were only *intended* as so many helps to their devotions in worshipping God. And so it was with Jeroboam's calves in Bethel and in Dan; they were substitutes for the temple worship at Jerusalem, and professed to be only aids to the people's devotion in their approaches to the true God.

Under the Christian Dispensation we are left more entirely without excuse. As the former was emphatically typical, ceremonial and symbolical, so this is simple, formless, and spiritual. The only ordinances enforced by its divine founder, that partake at all of the symbolic character, are the two holy sacraments of Baptism, and the Supper of the Lord—the latter only being perpetual and recurring—it follows that we have only one simple rite under the new covenant of a typical or symbolic nature:—a Sacrament, conveying spiritual blessings to those who rightly receive it—and an emblem not only of spiritual blessings now enjoyed, but of future glories yet to come. The distinguishing characteristic of this ordinance as related in Scripture is extreme simplicity—and the total absence of all pomp, ceremony, or splendour: so that the Holy Supper as instituted by its founder, differs as widely from the pompous imitation of it in the Romish Church, as it does from the redundant ceremonial of Judaism!

Beyond this the student of the New Testament will search in vain to discover a word of encouragement for a system of *spiritual symbolism*—he will find in the Epistle to the Hebrews an inspired and continued argument, the object of which is to prove that the entire system of Mosaic symbolism is done away—because fulfilled in the person and work of the Lord Jesus Christ: and that now God is fully revealed as a Spirit—“requiring those that worship him to worship him in spirit and in truth:” approached “boldly” by penitent believers “by the new and living way—the blood of Jesus;”—there is no need of mystic emblems, and mysterious signs, whereby a reconciled God in Christ Jesus may communicate with his people.

It might have been hoped that under this benign, spiritual, scriptural and intelligent system, the evil principle of superstition and idolatry would never more have shown itself. But alas—how early did the Christian Church pollute itself with idols! During the first three centuries the Church was in some degree preserved by persecution, poverty and oppression, from indulging this indigenous propensity incident to human nature. But no sooner were these impediments removed, and wealth and secular power were poured into her lap—than, along with pride, ambition and worldliness,—superstition and idolatry sprung up. And early in the fourth century that strange scene was enacted, in which it is difficult to say who were the victims of fraud, and who were the fraudulent. When the mother of the Emperor Constantine—the favourite St. Helen of the middle ages, and of the restorers of mediæval superstition—pretended or believed that she had found “*the true Cross*”—THE BRAZEN SERPENT OF THE CHRISTIAN CHURCH! This single act let in upon that age and the subsequent a flood of deplorable superstition, which with kindred lying wonders soon made the Church a chamber of imagery: and then followed statuary, painting, and architecture, suited to the rising and spreading superstitions. The antient mythology gave way to the new school of Christian mythology—in many instances the very Gods of the heathen assumed Christian titles, and a Jupiter not seldom became a Peter. At all events every collection of antient and modern art proves the truth of our assertions; and Venus and the Madonna—Hercules and St. George and the Dragon—St. Helen and Niobe, side by side, bear their silent testimony to the identity of the superstitious principle, the one through the line of Heathenism, the other in that of corrupt Christianity.

These things were never doubted by Protestants until now. That the middle ages were the ages of corruption and superstition, of spiritual darkness and idolatry, none but Papists, nor all of them have questioned. But now, alas! these very ages are so represented by doctrinal and architectural Tractarians, that they are exhibited to modern Protestants as objects of imitation, (as we shall prove), both in *doctrine*, and in *architecture*.

But we must hasten to consider THE PIOUS ZEAL OF HEZEKIAH IN DESTROYING THIS EMBLEM OF SUPERSTITION, WITH ALL OTHER

IDOLATROUS USAGES. “He brake it in pieces”—some moderns would esteem him an impious *iconoclast*—or image breaker! And much might have been said to induce the youthful king to spare the brazen image: “it had been made at the command of God—had he a special command to destroy it? It was the very identical serpent which had been the means of working such splendid miracles—it was typical too of Messiah—it was in itself a harmless as it was a precious relic: would he destroy it after it had survived the trial of eight centuries? He might prevent the people from worshipping it—and teach them better or he might conceal it in a place of security—or bury it in holy ground”—more might be said in its favour than for any pious relic in Christendom—but the youthful monarch saw in it the principle of idolatry—he knew the people’s tendency to that so abhorred of Jehovah—therefore his eye would not spare it—“he brake it in pieces”—ground it to powder, as the Rabbies say, and called it *Nehushtan*—a diminutive word, intimating contempt—“*a mere little piece of brass!*” Thus did faithful Hezekiah destroy the superstitious emblem, and root out the superstitious principle.

Now what Hezekiah was to the corrupt Jewish Church, the blessed Reformation was to the equally corrupt Christian Church. Our Reformers saw the prevalence of the same principle displayed in imagery, statuary, painting, rituals, all multiplied in an extravagant degree. Some emblems and ceremonials in themselves were harmless, but so perverted, corrupted, and misapplied, that they swept them away with a strong hand: reducing the Church of England to a nearer resemblance to primitive simplicity. That our Reformers felt and acted thus is evident from a passage in the introduction to our Book of Common Prayer; so apposite that I cannot help introducing it here. Speaking of the abolition of redundant ceremonies, our Reformers say—

“Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint Augustine in his time complained, that they were *grown to such a number*, that the estate of Christian people *was in worse case concerning that matter*, than were the *Jews*. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it.”

Let the restorers of mediæval usages hear this! In Augustine's golden age of the Church, he complains that even then ceremonies were so multiplied, that the Christian Church was in a *worse state of bondage than the Jewish had been!* The very bondage to which we are to be *restored!* And let the prudent and cautious temporizers of our day, who think that these attempts to restore superstition are to be resisted by *quiet measures*, and that they will subside in the slow lapse of time—learn from the language of Augustine the danger of such a mode of procedure. Augustine's quiet measures, issued in the settling down of the Church in one stagnant ocean of error! Shall we never learn the necessity of vigorous and bold opposition to false doctrine? Our Reformers continue:—

“ But what would *Saint Agustine* have said, if he had seen the *Ceremonies of late days used* among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, *Christ's Gospel is not a Ceremonial Law*, (as much of *Moses' Law* was) but it is a *Religion to serve God*, not in *bondage of the figure or shadow*, but in *the freedom of the Spirit*; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified.”

But is it really the intention of any to restore us to the condition of the middle ages, either as to our Ecclesiastical buildings, or our church Rituals? These objects are distinctly avowed by those whose writings I am now about to adduce. And even if such objects were disavowed, is not the result inevitable?

If it cannot be denied that all the oldest Churches in existence were built in dark and superstitious times, and adapted to the kindred usages of the period in which they were erected; and if these churches are to be restored—that is, *brought back* to the exact models in form and decoration of the mediæval period—is it not matter of obvious and necessary conclusion, that the *Restoration of Churches is the Restoration of Popery*—that it not merely tends to it, but is the superstitious thing itself? But this shall not be a question of argument—but of fact; and

I will proceed to prove, from writings that cannot be questioned as to genuineness, authenticity, or authority, that this is the grand object for which certain persons are “banded together.”

But before I cite authorities, the circumstances in which I am placed before you, my beloved brethren and parishioners—appear to justify, if they do not demand a personal disclaimer in few words. And in speaking of myself in this matter, I may use the language of St. Paul and say at least to my opponents, “I speak as a fool—ye have compelled me.” It may suit the purpose of unscrupulous men to represent me as the enemy of Church architecture, and the contemner of the offices of the Church of England and especially of Rubrical directions. To the latter charge I can only say that I have by God’s great mercy been permitted to minister in the sanctuary of our beloved Church for nearly a quarter of a century, during which time I have varied in nothing from the customs which I found sanctioned by the usage of three centuries, except as I believed, under the guidance of sufficient authority: that I have had no reason to change my opinions, and that in the publications which have issued from my pen I may defy the world to find one sentence in disparagement of my Church her offices or ceremonies, while there is much heartfelt praise and commendation. With respect to the other charge I affirm that I am not opposed to the decoration of Churches, but to extravagant and gorgeous decoration; that I am not an enemy to anything that is beautiful in architecture, while I am, and hope ever to be, the implacable enemy of *all Popish and mediæval restorations*. The best evidence I can allege in support of such assertions are the public buildings in my own parish, whose erection I have been permitted either to originate or extensively to promote; these are silent but not ineffectual witnesses that neither with respect to CHURCHES or to COLLEGES do I desire to see them as “brick barns.”

But leaving these personal allusions, unavoidably adduced, I hasten to establish my thesis, “that the Restoration of Churches is the Restoration of Popery:” and in doing this I shall cite no questionable authorities, nor appeal to many witnesses. I shall draw my evidence from one source, and only one: *the professedly authenticated writings of the Cambridge Camden Society*. And herein also only from their

leading publication "THE ECCLESIOLOGIST," which appears in numbers at irregular periods, and has reached a third volume. My references will moreover be only to the pages of the eight numbers of this work last published : so that my accuracy may easily be tested.

But before I proceed further it is necessary that I should give you some information respecting the origin, character, and present position of the society on whose works I am about to comment.

The Cambridge Camden Society was founded in May, 1839, "to promote the study of Ecclesiastical architecture and antiquities ; and "the restoration of mutilated architectural remains." Had those who chiefly conducted it adhered to a course purely artistical, or had they endeavoured to revive good taste in the repairs of old Churches, or the erection of new ones, while they had regard to the accommodation of the worshippers, and the peculiarities of Protestant services—this Society might have been of great benefit to the Church :—but so different from this was the course they pursued, that one of the most distinguished of our Prelates retired from them under protest, perceiving in a comparatively early stage of their proceedings their Romish tendencies.

Still, however, they flourished, and by means of various publications—periodical meetings at Cambridge, at which essays are read, and an extended correspondence with the Clergy, Architects and others, they have succeeded in assuming a high bearing : and now no less than two Archbishops, eighteen Bishops, (including Scottish and Colonial Bishops) and many Clergymen, appear in their report as members.

When on the title page of the "ECCLESIOLOGIST," it is announced that it is "PUBLISHED BY THE CAMBRIDGE CAMDEN SOCIETY," not only under their sanction, but actually "*by them*" as their own act—and then this array of ecclesiastical authority is considered, it would appear a rash and indecent act for an individual Presbyter, to question the soundness of the principles enforced. For any thing that appears in the Ecclesiologist, this is the impression which would be conveyed : but on turning to the fourth page of the Society's *Report* of 1844, we find this rule : "THE COMMITTEE ALONE IS RESPONSIBLE FOR THE ACTS AND PUBLICATIONS OF THE SOCIETY :"—at once this imposing body dwindles down to five Clergymen, three Masters of Arts, and four

Bachelors of Arts, resident in the University of Cambridge. Indeed, from an apologetic note at the close of the last number of the Ecclesiologist it would appear that the responsibility of some of the numbers is confined even to a fraction of the Committee resident in the long vacation! Now without imputing any dishonourable motive it must be said that *a practical fraud* is thus committed on the public. The Ecclesiologist is NOT “published by the Cambridge Camden Society,” but by its *committee*—with whose proceedings it is to be charitably hoped, the great body of those whose names are placed at the head of the Society, know little or nothing. At all events I am thus relieved entirely from the charge of venturing to censure that which seemed to be sanctioned and approved by such an influential body of ecclesiastics. Before however we leave the history of the society and its construction, a recent act must be noticed as one of a most extraordinary description. A SEAL has been adopted, of which the Committee write: “The SOCIETY has cemented its CORPORATE EXISTENCE by the adoption of a new and beautiful seal—which as a work of art—OR IN A RELIGIOUS ASPECT—possesses much merit.” The device is worthy of its Roman Catholic author, Mr. Pugin—but how it could be adopted by a body professedly Protestant is extraordinary. The centre and most conspicuous figure is the Virgin Mary *crowned*—with the “Child Jesus” in her lap:—next in honour and on either side of her, as her immediate supporters, are the fabulous Saint George and the Dragon—and St. Etheldreda: next to them and a little below them, two Evangelists—St. Luke who is said to be the Patron of the Fine Arts—and St. John, “the Patron of Architecture with the plan of the New Jerusalem in his hand”—a most unfortunate selection, inasmuch as in that city “*there is no TEMPLE!* At the foot of the seal is the Round Church, restored at Cambridge—and an angel with a scroll.

The most offensive part of this device, is not only the evident prominence given to “Our Lady”—but the unscriptural *juxta* position and intermixture of apochryphal and mythological saints and legends with the holy Evangelists. It will be naturally asked by the public who is responsible for this? The SOCIETY or the COMMITTEE—or the fragment of the committee resident in the long vacation? It is said, “That the SOCIETY has cemented its corporate existence by the adop-

tion of this seal"—it must, therefore, be the ACT OF THE SOCIETY. But it is not for me to say how far each member, patron, or officer, is morally responsible to the Church, and to the world, for the sanction which his name appears to give to this truly Popish invention.

This introductory fact will prepare you to believe that the objects of the Camden Society are neither purely *Artistical*, nor *Architectural*; but that their proceedings must be viewed "*in a religious aspect*"—in fact, as I shall prove, the object for which they were professedly formed is quite subordinate to that which they are sedulously pursuing; namely, the inculcation of *doctrine* and *religious instruction* by means of mediæval restorations. It is not a question of brick and stone—of taste or of science—the points at issue are purely doctrinal—it is whether Romanism or Protestantism shall prevail. Hear their own testimony!—

"Every part of a Church is INSTINCT WITH DOCTRINE—each architectural feature CONVEYS RELIGIOUS INSTRUCTION." (p. 142.)

Their design is—"To establish a school of art, not meant to flatter "the passions of the Sons of Adam, but to *guide* and *rule* the *feelings* "of the *Regenerated Children of the Catholic Church!*" (p. 185.) A science which must monopolize the interest of the world.

"We believe that *Church Architecture*, for the revival of which we are contending, can never flourish successfully till it regains the *exclusive hold* on mens' minds that it formerly possessed." (p. 123.)

Nor will it content the Society to "teach doctrine"—"convey religious instruction"—"guide the feelings"—and "engross the minds of men"—they have further views:—

"As *church-builders* and *church-restorers*, our interest is not confined to the *wood* and *stone* of the *Temples* which we build or restore, but extends itself into the remotest nook and cranny of *Ritualistic Observance*."

With such pretensions, and confessed objects as these, it becomes, in no slight degree important to inquire what "doctrines" these Church restorers will "teach"—what "religious instruction they will convey"—and in what direction "they will guide the feelings of the "regenerated children of the Catholic Church."

As a specimen of *symbolic doctrine*, the following may be cited:

"The main alley of the Church—that alley which commencing from the font at the door stretches along the pathway of a life of much devotion, and passing at this point," (the Chancel skreen) "the gate of death, conducts into the blessed mansion of the Church Invisible"—that is the Chancel!

For the cultivation of the pious feelings of the regenerated children of the Catholic Church, our Cambridge guides write thus descriptive of the Architecture which they would restore and the objects of it:

"There is in truth, whether we regard the word in its original or its later colouring, something extremely Ascetick in Romanesque architecture, something in its gloomy yet beautiful and impressive majesty, in its huge columns, "massy proof," its dark long aisles, now silent as Sinai's rocks, now bright and vocal with long procession of Christian Priests, most fitly typical of the stern and long-enduring struggles of a Christian soul after perfection, its contests with foes visible and invisible, its fasts, and tears, and vigils, and enlivening rays of heavenly light, while in the angelick consummation of Christian Art, pointed architecture in the aspiring vaults of Westminster and Cologne, we behold the embodied symbol of that most glorious reality of our most Holy Faith, the saintly spirit, treading the world, the flesh, and the devil under foot, rich in heroick virtue, and still on earth, still dwelling among the sons of men, appearing a denizen of other realms, a citizen of the Holy Church Triumphant, at whose resplendent portals

margaritis emicant,
Patentque cunctis ostia ;
Virtute namque præviâ
Mortalis illic ducitur,
Amore Christi percitus
Tormenta quisquis sustinet. (p. 187.)

And again—"We will keep to the high and solemn roof, whose deep half seen recesses and angels on expanded wing awe us with thoughts of home!" (p. 74.)

And again—“Who has not admired the religious effect of the light shooting through the narrow windows, and of the massy splayed sides frescoed with saints, brightening in the sun-beam, and again shadowed by the dark holy hood; when the day enters as if aiced by a holy presence, and falls veiled and dim before the Holy Altar ! ! ”

Now, if we met with such writing as this in some old novel or romance, we should simply call it *rhapsody*; but from the pen of this body of divines, it is "instinct with doctrine"—and "religious instruction." "The long procession of priests" cannot be mistaken—nor the high roofs with angels on awful wing—nor the all but profane description of the daylight of heaven bowing down and worshipping a Christian *altar*, "as if awed by a Holy presence!"

Amply do they fulfil their promise relative to minute ritualistic observances, of which only a few abbreviated samples can be given in the body of this discourse, referring to the *Addenda* for more particular details. With respect to the ceremonial at the Communion Service, they direct the “*Celebrant*,” that is, the officiating minister, to stand not “at the North side of the table,” as directed by the rubric, but at the distance of some feet *from it—North-west*:—he is not to be guilty of the profanation of making a book-board of the altar—or placing his gloves or handkerchief thereon—he is repeatedly to adore, or bow towards the altar, and to read the Epistle and Gospel on the Eastern side of the rood-skreen. He is to take *water in a bottle* with him when he administers private baptism; and the *Church plate* when he celebrates the Lord’s Supper with the sick in private houses, as calculated “to afford much consolation to them by association and *otherwise*.” Crosses are to be erected in the churchyard “*in order to secure the peaceful repose of the departed*”—they are to be placed on the East side of the main pathway leading to the South door, “because to that quarter “the prayers of the faithful ever are directed.” *Burials* are to take place on the *South side* of the Church, *because Satan claims the North side as his own!* “*a claim which CHRISTIANS SEEM AVERSE TO DISPUTE!!*”

Thus is sanction given to an antient and vulgar superstition, and the enlightened Clergy of Cambridge stamp truth and authority on the legend!*

But it may perhaps be said—“these are trifling matters—the exuberance probably of a youthful ecclesiastical imagination, no great stress need be laid upon them—and we must consider how much good has been done by the Society in promoting the restoration of Churches —don’t regard their theory if their practice is commendable.”

Now it is exactly at this point that I meet them.

In this very point they stand convicted!

I charge them with endeavouring to build new churches, or restore old ones—after the antient models, which they themselves confess to be unsuited to the purposes of Church of England Protestant Worship!

Speaking of a favorite antient, mediæval style of architecture which they would restore. They say

"The interior of a Church will of course be somewhat dark when lighted by apertures so small:"—this they reconcile to themselves by the consideration of the beautiful architectural effects, which will be produced: and then they add—

"But much as we admire such a subdued light in our churches, it cannot be denied that there are circumstances attending Church worship at the PRESENT DAY which render a certain quantity of light indispensable!"

And the *suicidal axiom* at which they arrive in this struggle between the dismal obscurity of their antient model Churches and the quantity of light actually "necessary for some circumstances in modern worship," is this—

"If we must be UTILITARIANS, it follows of necessity that we shall never be good architects!!!"

What a confession is here! Utility and their ancient models are irreconcilable! Yet in another place they ask with much simplicity—

"It would be difficult to assign any reason why Antient Churches should not be exactly copied as models for new ones!"

They have themselves assigned the reason—simply **UTILITY**! Is it not obvious to *common sense*? What were these model Churches built for? The orgies of superstition! For long processions of priests repeating dirges and the de profundis, and Stabat Mater:—for the solemnization of masses, and elevations of the Host: where blind priests might perform superstitious, idolatrous services to and for the dead in an unknown tongue; *such Churches* are palpably *unfit* for all the circumstances of *modern worship*. We want light *physical* and *spiritual*—we want to see to read—and that the people may *hear the Gospel*—in a word, we want *Protestant Churches, not Popish Mass-houses!* You cannot accommodate the one to the other. The style of Architecture suited to the one is thus unwittingly confessed by the "Restorers" to be wholly unsuited to the other!

A few—very few specimens of the details of their *Church fittings* will suffice to prove that as the buildings they would erect are adapted only to mediæval superstitions—so the decorations and vessels which they would restore are actually Popish. Their description of a *Chancel as it should be* is too long for me to quote here, but the following particulars should be noticed:—

It is to be raised one step at the Chancel arch—eastward of this two other steps at least—it is to have a *substantial altar, well furnished with changes of hangings*, and sacred vessels of proper shape; “a *Piscina to carry off the water in which the priest has washed his hands before celebration*; three *sedilia*, for the *Celebrant, Epistler, and Gospeller*; a *crecence table*, on the north wall: the Chancel to be carefully separated from the nave by a Roodscreen.” So furnished, the Chancel is declared to be “*the holy of Holies* into which the unilluminated are not to be introduced”—“*it is a severe and awful solitude*”—in a word, “the east “wall is the place for the altar—the Chancel for the priests—the Nave “for the people,” and if the Choir of a Cathedral will not hold them “they may look through *the holy doors*, when the *curtain is lifted up!*”

From time to time the Ecclesiologist records such “*gratifying Restorations*” as the following—and *only such*.

“In one Church the desk and pulpit are swept away, and the “Chancel is freed from pews: in others the Altar is raised, a decorated “Reredos erected,” “a bracket for an oblationarum put up,” “a crecence table and sedilia” added—“angels, cherubim, sacred emblems, brasses”—legends of saints—“St. George and the Dragon and St. Helen,” are noticed with approbation. The erection of the Roodscreen, and in one place the opening of a “*Hagioscope*,” is recorded with much satisfaction. This was a hole cut through the wall of some chancels to enable the pious in a side aisle to catch a view of the Priest offering the sacrifice of the mass on the High Altar.

But enough of such sickening details; enough to establish beyond controversy that *such Restoration* of Churches as the Cambridge Camden Society would effect, not only *tends to*, but *actually IS POPERY!*

But much more direct evidence of this remains to be noticed.

SCULPTURED ROMANISM *will not suffice—there must be PAINTED ROMANISM also.* While they say—as we have already noticed—“That every part of a Church is *instinct with doctrine—each architectural feature conveys religious instruction: yet,*” they add—

“The truths symbolized are left as it were a skeleton, which requires to be filled in with flesh and sinews. And this can only be done by *Religious Paintings*. We shall not, therefore, be SATISFIED with the advance of CHURCH RESTORATION until with the *proper style* and the *proper FITTINGS*, the *proper DECORATIONS* are likewise established. Colour, however, in Churches is to us a *norelty*, and as *such alarms the PREJUDICES of many.*” (p. 142.)

As well it may; more especially when we learn from another part of the publications of the Society, the school of painting which they recommend, and purpose to introduce into our Protestant Churches, if they can get over our "prejudices."

"To those whom humility and purity of heart have gifted with clearness of mental vission, there is something inexpressibly touching, and strongly calculated to excite true devotion, in the sight of even the rudest attempts of the Primitive Church to perpetuate the fervent recollection of the merits of CHRIST and His Saints, and to set forth, in characters legible even to the most unlearned, the jewels of our Holy Mother. The simplest picture of the Blessed Mary, EVER VIRGIN, bearing in her IMMACULATE arms the Infant JESUS; the rudest delineation of one of the miracles whereby it has pleased GOD to glorify the Saints of His Church, cannot fail to excite, in minds duly disposed to acts of faith and love, the most truly devotional disposition. To the poor and unlearned such aids are invaluable. Illitterati quod per Scripturam non possunt intueri, hoc per quædam picturæ lineamenta contemplantur. The consecrated statue or picture which the ICONOCLAST impiously destroys, have been to many the books of life in which to learn obedience and love."

"In the thirteenth century, Sienna first, 'the city of the Virgin,' and then Florence, gave birth to schools of artists, transmitting regular traditions, and so entirely devoted to Christian subjects that Buffalmacco, a pupil of the illustrious Giotto, was able to say of himself and his fellow-labourers—'We painters find our sole occupation in representing upon walls and altars the *Saints of God*, in order that, beholding them, men may, to the great vexation of demons, be excited to the more fervent practice of virtue and piety.' New food was furnished for their holy inspirations in the great poem of Dante, and in the lives of the ever-blessed Saint Dominic and Saint Francis of Assisium. The religious order of which the latter was the founder, devoted as it especially was to a life of contemplation, was peculiarly favourable to the development and perfecting of Christian art." (p.p. 181—2.)

Truly these favourable notices of Romish legends and traditional paintings are "*instinct with doctrine*," and replete "*with religious instruction*"—and he must be a dull Scholar who does not learn from them, as either implied or expressed, not only the duty of introducing pious pictures of St. Dominic and St. Francis, and the Virgin Mary into Churches—but also something of "*the merits of the Saints!*" The *immaculate conception* and *perpetual virginity* of "*Mary the mother of Jesus*"—for she could not be "*immaculate*" if she were not *conceived* and *born*, as Rome teaches, without sin: the duty of "*consecrating*

statues—and “*pictures*”—the wickedness of destroying idols—the “*holy inspirations*” of legendary painters—“who greatly vexed the demons” by their works—that the *lives of St. Dominic and St. Francis are TRUE*—and that asceticism, or a life of contemplation, is highly excellent! These and many other doctrines, equally *true*, Catholic and edifying, would be taught by introducing this school of painters into our Churches!

And are these things written in the bosom of a Protestant University in the nineteenth century, and is no voice uttered—no hand lifted up against them?

But one *Romish doctrine* is inculcated with so much care and pains in the Ecclesiologist, that it must have a special notice; more particularly as in the hands of these writers, it appears to sweep away all the hopes and consolations of a Christian in the hour of death!

A considerable space is given to the subject of epitaphs and monumental inscriptions. Their object is thus stated:—“*They are put up by surviving friends in order to preserve the memory of, and PERHAPS DRAW FORTH A PRAYER for, a brother in another world.*” p. 159. It should seem indeed from what follows that they are erected for no other purpose than to call forth prayers for the dead!

Among the directions authoritatively given upon this subject, all inscriptions are objected to that express any hope or confidence that the departed is *in bliss*: (with one remarkable exception): even texts of scripture indicating the happiness of departed believers are objected to on the score of presumption: we must not say “*he exchanged this life for a better,*” nor even “*they shall hunger no more, neither thirst any more.*”

And on what grounds are these things objected to? Because we have no *mediæval* authority for them! So the middle or dark ages, as we have ignorantly supposed them to be, are to be models of *Doctrine* as well as of *Buildings*!!

“Only one instance occurs in *MEDIÆVAL TIMES*, where an expression was hazarded as to the actual departure of the deceased: *orate pro animâ* (c.d.) qui *FELICITER obiit*, &c. To this in some rare cases, we should not object; but how different from the common, and as it is called, *pious*, expression—“*Who departed to Glory!*”

Examples are then given of Christian epitaphs.

"And now we will give some specimens for modern adoption—premising that *we should strongly urge the adoption of our WORDS, as well as the IDEAS they contain.* And we may as well say at once, fortified by the examples of Bishop Barrow, Bishop Cosin and Herbert Thorndike, and the authorities of Bishop Buckeridge, Bishop Andrews, Archbishop Laud, Bishop Forbes, Bishop Overall, Archbishop Usher, Bishop Taylor and Bishop Campbell—that no epitaph is Catholic unless it contains, with one single exception, A DISTINCT PRAYER FOR MERCY, i. e. a prayer for the dead !

Examples.— "cujus animæ propicietur Deus."
 "on whose soul may God have mercy."
 "on whose soul Jesu have mercy."
 "To whose souls may God be propitious."
 "cujus aie et omnium fidelium
 defunctorum, misereatur Deus!"

on whose soul, and on the souls of all the faithful dead may God have mercy !!"

"In the case of an infant, the prayer for mercy may be omitted: but in this case it will be proper to mention, in general terms, the age, lest this omission should be misunderstood—

" who departed in her tender age—
 "on whose Soul God HATH mercy."

Here indeed we have "doctrine" and "religious instruction," such as that he who runs may read ! So no epitaph is *Catholic* without it contains a *prayer for the dead* ! Let us hope that if this legend be *Romish, Mediæval, Popish*, it is nevertheless not *quite CATHOLIC*; let us hope there are portions of Christendom who reject this antient corruption ! It appears then from the above, that of the immediate happiness of the soul of any man after death we may not be certain—but of the happiness of a baptized infant we may ! Of the infant we may say "on whose soul God HATH mercy"—but on the tablet to the memory of the holiest man that ever lived, be his love, faith, and patience what they may, we must only doubtfully write, "May God have mercy on his soul!" Here is *instruction* "for the regenerated children of the Catholic Church." Such is the efficacy of *Baptismal regeneration*, that the *infant* who has been the subject of it and dies without committing actual sin is sure of immediate happiness after death, while *none others are so* ! Happy then they who never live to believe in Jesus, to love and serve him, to walk by faith and die in hope ! We know not whither they are going; their state after death is uncertain—unfixed—

capable of being benefitted by our prayers,—“ UPON THE SOULS OF ALL THE FAITHFUL DEAD MAY GOD HAVE MERCY !”

Does not this writer believe *at least* in a modified *Purgatory*? Certainly he does not believe in the *immediate, perfect, final happiness of Saints at death!* Instances of other *Popish sympathies* discovered in these works must be reserved for an appendix.

Such as their portrait of “*an architect, such as they would have him to be.*” M. Piel, a French Romanist, whose life is traced from his conversion from scepticism to faith in the Church of Rome. He became a Dominican, choosing that convent and order, because “*there they more abundantly pray for the dead,*”—he dies in peace—“*supported by the last offices of the Church of Rome,*” *i. e.* by the *Mass, Extreme Unction, and Prayers for the dead*—and they close their review by adding, “*MAY OUR SOUL BE WITH HIS !*”

Neither can we stop here to record many of their gross *SUPERSTITIONS*; they believe in “*miracles wrought by Churchyard-wells,*” and “*in the hidden virtues attached to the angelic harmony of Church bells:*”—they have invented an instrument called an *Orientator*, by which to take the bearing of churches; endeavouring to establish a theory that the chancel points to that quarter of the heavens in which the sun rises on the day of the saint to whom the Church is dedicated.

They esteem a writer “*profane*” because “*she calls the EUCHARISTIC VESTMENTS of the Church of Rome, MASS ROBES !*” How sensitive must they be of the reputation of the Papal Church !

But the most extraordinary exhibition of their inclination towards Rome and Romanists, has been displayed by the Camden Society in their election of M. le Comte de Montalembert, as an Honorary Member of their body. His name appears in their last report. This gentleman is distinguished in his native country for his unqualified devotion to the interests of the Church of Rome; indeed it would seem that this was one chief reason for their choice of him. It is said in their review of the life of M. Piel—that M. Montalembert, “is one “*of those ardent-minded men who are banded together for the purpose “of restoring CATHOLIC TRUTH and Christian Art in France !”*

So recommended, the Cambridge Camden Society—or the Committee, or the residue of the Committee, or those on whom the right of choosing honorary members devolves, elected this Romanist: an act

which must ultimately be considered as the act of the whole body ! And the honest though stern rebuke which it has elicited from an unflinching Romanist, must affect all who do not disclaim that act.

The views of Comte de Montalambert relative to “*Catholic truth*” appear to differ widely from those of the Society, who contrary to his inclination and principles, have chosen him a member : he has addressed a letter to the Society, of which the following are extracts :—

“ ‘ I therefore protest, first, against the usurpation of a sacred name’—Catholic—‘ by the Camden Society, *as iniquitous* ; and I next protest against the object of this society, and all such efforts in the Anglican Church, *as absurd*. When the clergy and Catholic laymen in France and Germany, when *Mr. Pugin* and the *Romanists of England*, labour with all their might to save and restore the monuments of their faith,—unworthily set aside by the influence of that fatal spirit which broke out with the so-called reformation, and concluded with the French revolution,—they know that they are labouring at the same time to strengthen in an indirect manner, their own faith and practice, which are *exactly and identically the same* as those followed by the constructors of those glorious piles, and by all *the artists of Catholic ages* : and this object sanctifies their labour. But is this the case with the members of the Camden Society ? Not in the least. They are most of them *ministers of the ‘ Reformed Protestant Church as by law established,’ pledged under oath to the Thirty nine Articles*, which were drawn up on purpose to separate England from Catholic Christendom, and to protest against all the *barbarous superstitions* of the dark ages. By attempting to *re-establish their churches, chalices, and vestments, in their original form*, *they are only setting under the most glaring light the contradiction which exists between their own faith, and that of the men who built Salisbury and York*. Supposing the spirit of the Camden Society ultimately to prevail over its Anglican adversaries,—supposing you *do one day get every old thing back again,—copes, letters, rood-lofts, candlesticks*, and the abbey-lands into the bargain, what will it *all be but an empty pageant*, like the tournament of Eglinton Castle, separated from the reality of Catholic truth and unity by the abyss of three hundred years of schism ? ”

This is an abyss which some among us desire to fill up—but with the Comte, I desire to widen and deepen it : let us not attempt to mingle things irreconcileable.

Romanists are at least consistent—so are true Protestants—

“ *We have nothing to restore, because we have never destroyed anything. We want no erudite quibbles, like No. 90 ; no dissertations on long-forgotten rubrics, to enable us to believe in justification by works, or in baptismal regeneration, to*

honour the blessed Virgin, to pray for our dear departed. We have never doubted any article of Catholic faith, and never interrupted any practice of Catholic devotion."

"One thing quite certain is, that individuals or churches cannot be both Catholic and Protestant ; they must choose between one and the other. In politics, in literature, transactions and compromises are advisable, and indeed are often the only thing possible ; but in religion, in eternal truth, there is none. Notwithstanding Dr. Jelf, there will never be any via media between truth and error, between authority and rebellion, no more than there is between heaven and hell. If Fisher was right, then was Cranmer wrong ; they cannot be both right, both the murderer and the victim. If Archbishop Plunkett was a martyr, then Arclibishop Laud was not. If the Church of France is to be admired for having held out against schism through martyrdom and exile, then the Church of England must be blamed for having given way to schism. It is like the ostrich, that thinks it saves itself from the hunter by refusing to look at him, to say that the present English Church is a holy although less distinguished branch of the Church than that of Rome. If the Church of Rome, when she maintains that out of her pale there is no salvation, and that she alone has the power of governing the Christian world, is not infallibly right, then she is infallibly wrong ; and so far from being a distinguished branch of truth, she is founded on imposture or error ; and in neither case can be a true Church. On the other hand, if the Church of England is not the only true Church on earth, then she is an apostate rebel."

Such is "the Catholic Truth," to restore which "this ardent minded man is banded" with certain Ecclesiastics in Paris—and these are the sentiments of one whom the Camden Society delighteth to honour !

They may indeed learn some wholesome truths from the lips of their new honorary member ! They may see the fallacy of attempting to unite a spurious Catholicism with the faithful Protestantism of the Church of England : they may perceive the affectation of the term "Anglo-Catholics," in which the Tractarians boast themselves, and their own impotency to contend with Papists on the mediæval system. This letter is worthy of all publicity and circulation,* and it is calculated to arouse us if any thing can, from that ominous and we might almost fear judicial apathy which has come over us on this subject. Papists and semi-papists are disseminating their subtle errors through the length and breadth of the land—Romanism in a thousand specious

* It is published at length in the *Churchman's Monthly Review*. Oct. 1844. Seeley.

forms advances upon us—one by one its victims drop off from our body, and openly join themselves to Rome. While I am even now speaking several fresh victims of Oxford Tractarianism have been offered up on the shrine of Popery, and still men sleep profoundly! they cannot or will not see the danger—they affect to despise their enemy—while numbers, especially of the younger part of the community are imbibing the deadly poison, and again spreading the evil infection.

To those among us who are anxious to show their attachment to the pure scriptural doctrines and primitive ceremonies of our reformed Church, an opportunity will now be afforded of contributing of their substance as God may dispose their hearts. The Church of St. Paul, in this parish, is, as you know, situated in a poor district; and one half of its sittings are open and free to the working classes:—in the front of it was a considerable open space of ground, the resort of the idle and the dissolute, a nuisance to the Church and to the neighbourhood, which it became absolutely necessary to enclose. The expence was estimated at £130, and that sum had been actually raised, when it was discovered that unless the ground were regularly purchased, it could not be available for ever as Church property. This has occasioned a new demand of £100. The purchase is completed, and the enclosure is made—but there is a deficiency of £100. For that sum we must look to those many friends of this poor man's Church, who have repeatedly assisted before in its difficulties.

I cannot indeed plead with you any one consideration that would gratify a Camdenian; the style of architecture is that which the Society terms “*the disgusting Paganism of St. Paul's.*” There is no deep receding chancel—it stands not due east and west—there is no high altar nor “elevated Presbyterium”—no piscina nor credence table—no roodsreen separating the chancel, “*the Holy of holies,*” from the nave—there are no adoring and ascending priests—not even “the angelic harmony of bells”—but there is “a decent reading pue,” according to the canon, where God's word is read audibly to the people; there is a pulpit from which the pure gospel is sounded out; there is a Protestant Pastor who has not intrigued with Rome, and a house of God where joyful crowds assemble in the broad daylight of heaven to read, and hear, and sing together, and to worship God in spirit and in truth! Let us cheer the heart of a faithful laborious clergyman,

by relieving him from this pecuniary responsibility.* By a liberal contribution let us show our love for “that *pure* and *reformed* part of Christ’s Holy Catholic Church established in these realms!” And may God, in his great mercy, long preserve to our ungrateful though highly favoured country her present civil and religious liberties—may He abundantly bless our beloved and gracious Queen, and defend Her from all the machinations of Her enemies; may She long continue to be to us what She is, and *ever has, been*, the “DEFENDER” not of the POPISH “FAITH” but of PROTESTANT TRUTH—shewing Herself worthy of the noble line of Protestant princes whence She has descended—may She and Her loyal and devoted subjects long possess in its fulness and grace, “the faith once delivered to the saints!”

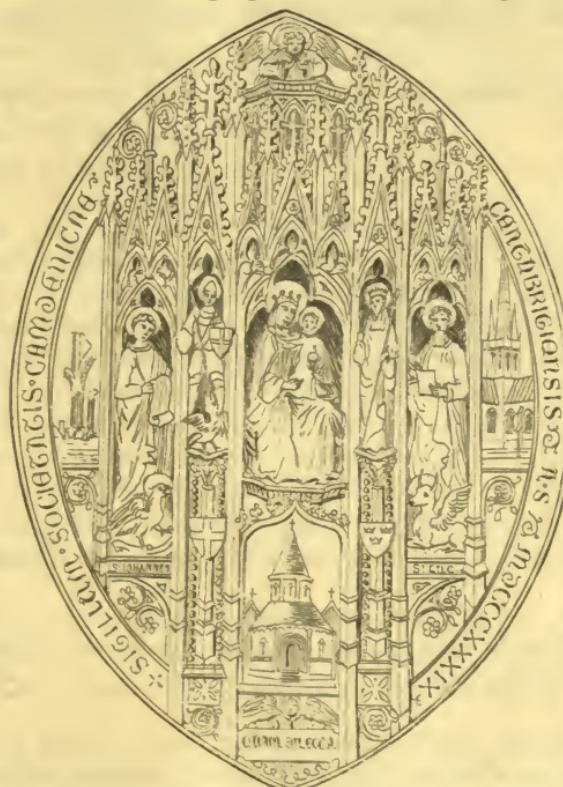
* Donations for this object will be thankfully received by Rev. F. Close, or by Rev. C. H. Bromby.

Sigillum Societatis Camdenice Cantabrigiensis.

A. S. MDCCCXXXIX.

Such of our readers as have procured copies of the *Annual Report of the Cambridge Camden Society*, and also the Subscribers to our *Instrumenta Ecclesiastica*. will perceive that the Society has cemented its corporate existence by the adoption of a new and beautiful seal. This, whether viewed as a work of art or in a religious aspect, possesses so much merit that we think some account of it will be generally acceptable. We must premise that the design is from the able hand of that great master of Christian device, Mr. A. W. Pugin, and that the wood-cut was executed by Mr. Thompson, an artist of whom we are glad to speak in very high terms. The sigillum itself is formed in the proper ecclesiastical shape of the vesica piscis.

It contains Saints in niches of tabernacle work, and is filled-in with small architectural views. In the middle is seen the Incarnate God, through whom all the offerings of the Church are made, holding the orb and cross in His hand, and seated in the lap of His Blessed Mother.



On the immediate right and left, stand S. George with shield and spear and dragon, and S. Etheldreda with crown and staff; the one the Patron of England, the other of the diocese of Ely. On the right of S. George is S. John the Evangelist with the eagle at his feet, holding in his hand a chart of the New Jerusalem.

He is sometimes considered as the Patron of architecture. On the left of S. Etheldreda appears S. Luke with the ox, holding in his hand a picture. He is the Patron of painting and the fine arts in general. On the extreme right is introduced a ruin which, on the left, is seen transformed into a fine cross church with lofty spire. Below the middle figure, a *Camdenian* eye will not fail to detect a representation of

The Restored Round Church,

WITH ITS CONICAL ROOF AND GABLE CROSSES.

The seal is completed by the figure of an Angel bearing a scroll with the scripture,
QUAM DILECTA.

Architectural Record 100th Anniversary Edition 1973

A D D E N D A .

HOLINESS OF SACRED PLACES, VESSELS, &c. and RUBRICAL OBSERVANCES.

The *Chancel* is “THE HOLY OF HOLIES,” into which “the *unilluminated* are not to be introduced !”*

A CHANCEL AS IT SHOULD BE.

“ We suppose then a Chancel raised a *single step of six inches’ depth* at the *Chancel-arch*, and, considerably eastward of this, on two other steps at least; that it has a plain *Altar* of substantial material placed lengthwise under the east window, and well furnished with *changes of hangings* and with *Sacred Vessels of proper shape*; that the south wall is furnished with a single *Piscina*† to carry off the water in which the *Priest* has washed his hands before Celebration, and westward of this with three *Sedilia*, or seats for the *Celebrant*, *Epistler*, and *Gospeller*, constructed, if possible, in the masonry of the wall, if not, consisting of oaken tabernacle-work of appropriate pattern; that the north wall is provided with a *Credence*, resembling either a table, or a niche or bracket; and that in all other respects our Chancel is entirely free, open, and unoccupied; what more does it require ?

What indeed? except some Romish priests, to perform High Mass on the high altar! And some holy water to sprinkle withal!

“ Now the first Rubrick in the Book of Common-Prayer contains this most important injunction concerning Chancels; *they shall remain as they have done in times past*. This direction is by all authorities of eminence in matters of ritualism referred in the first place to the *distinctness and separation of the Chancel from the Nave*. We have therefore in this Rubrick, whatever else it may imply, *an order for the retention, and consequently a sanction for the erection, of Roodscreens.* || The

* p. 92.

† We scarcely need repeat that Mr. Butterfield, architect, will help our readers in procuring *Sacred Vessels of the ancient and only proper forms*,

‡ This ancient rite, THOUGH NOT ENJOINED BY OUR PRESENT RUBRIC, is sanctioned by the practice of our soundest *Divines*, and required by motives, as well of reverence, as of cleanliness.

|| p. 163—165.

importance of this primitive and catholick arrangement we have often urged ; we have shown that Roodscreens have been used in the Church from the beginning ; that the reformed Church never removed them, but on the contrary erected or restored them in St. Paul's Cathedral and many other instances ;" &c.

The palpable sophistry of this reasoning will be obvious to all—and the advantage taken of the words printed in italics—which might justify almost any residue of Popery to be found *then* in any Church. The assertion that Roodscreens have been used in the Church *from the beginning*—and that they are *primitive*—is either a play on words—or simply untrue—as is the assertion relative to the reformed Church.

An arrangement is suggested by which to get rid “*of the ugly and objectionable reading-pue altogether.*” This is to be effected by “*a plausible interpretation of the term!*”

“*Nor must we omit a plausible interpretation of the word READING-PUE in this place, which if admitted will transform the assumed adverse Rubrick into an ally of decent arrangement. Reading-pue then may mean nothing more or less than a row of stalls.*”

It is thus that these professedly strict *Rubricians* transform an *adverse Rubrick* into an *ally*! It reminds one of the process of ratiocination, by which a *horse-chesnut* is proved to be a *chesnut horse*!

“ In descending to the Office for Holy Communion, we would in the first place remark that, it is impossible to reprobate in too strong terms the prevalent custom of making the *Holy Altar serve as a book board*. For although a handsomely bound and illuminated copy of the book of the Holy Gospels may properly enough be placed upon the Altar, yet every reverential feeling demands that some other support be found for the *common service books*, and especially when they are in use. We read that when *S. Tarasius*, Patriarch of Constantinople, was too old to be able to kneel without support, he used to rest his arms on a table of wood which *was placed*, for that purpose, *before the Altar*. What must the unlearned think when they see Priests deposit their gloves and handkerchief, as is too commonly the case, on the very *Table of the Lord*? Whether the Rubrick by the north side of the Table intends to point out the north-east corner of the Chancel, or whether it allows the Priest to stand some distance to the west of the Altar, provided he places himself to the north of it, is a question which cannot here be positively determined. Some have thought the latter, and we incline to their opinion, and would venture to advise the Celebrant to take his stand some feet to the north-west of the holy Table.”—P. 166.

Some may be of opinion that the sin of laying a pair of gloves or a handkerchief on the Lord's table is by no means so great as the *dishonesty* of attempting to prove that *due North* means *North-West*—and that to stand diagonally, at a distance from the table is a compliance with the Rubric “to stand AT the North side.” All the Rubrics imply that the minister is to be close to the table and not at a distance from it—“*he is to kneel down at the Lord's table*”—“to stand before the Lord's table”—“to return to the Lord's table.” The Church never calls it the “Altar:” but these are sticklers from Rubrics! In their able hands “adverse Rubrics” are speedily turned into “allies!”

The directions of Bishop Andrewes are well worthy of observation. On *Immediately after the Collect, the Priest shall read the Epistle*, he has ‘Here the other Priest, or if there be none’ (other), ‘he that executeth, descendeth to the door’ (of the Roodscreen), ‘adoreth’ (towards the Altar), ‘and then turning’ (to the people) ‘readeth the Epistle and Gospel.’ And on *The Epistle and Gospel being ended, shall be said the Creed*, ‘adorat, ascendit, et legit symbolum Nicenum, populo adhac stante,’ that is, *he boweth towards the Altar and goeth up the Altar-steps.* A SAFER GUIDE THAN BISHOP ANDREWES NO ANGLICAN CAN HAVE OR DESIRE; and, assuming it to be *at present* impossible to restore Rood-lofts (of which it is believed that examples of protestant date do actually occur,) we shall both follow him, and, at the same time, get as near as we can to the old position by *reading the Epistle and Gospel on the Eastern side of the Roodscreen.* And there will be this practical advantage gained, that the people will the better hear what, as being addressed to them, it is proper they should hear, namely, the Epistle and Gospel. *We indeed hope that the time will come when he THAT EVANGELIZETH may again, as in ancient days, GET HIM UP INTO THE HIGH MOUNTAINS.* (p. 167.)

Bishop Andrewes may be great authority—perhaps greater than that of “adverse Rubricks;” but any one who *can read*, may satisfy himself that by the Rubric the *Collect, Epistle and Gospel, and Nicene Creed* are all ordered to be read by the priest “*standing as before*,” that is “*at the north side of the table*” and “*turning to the people*.” Our Rubrics know nothing of “adoring and ascending Priests” or “*Epistlers and Gospellers, and Roodlofts.*” These are all fond *Popish* inventions, which the *Cambridge Church Restorers* desire so fervently to force upon us. If the closing words of this paragraph, which are printed in capitals by their Authors, are really intended to be applied to *reading the Gospel from the Roodloft*—it can only be said with

sorrow, that it is *a profane parody on holy Scripture!* “O Zion, that bringest good tidings, get thee up into the high mountain, &c.” (Isaiah xi. 9,) means, *read the Gospel in the Roodloft!!*

One word more and we have done: the *sacred vessels of the Altar and the sacerdotal vestments will be kept in the church.* The former especially should never on any pretext be removed from it, excepting in case of Administration to the sick. They will be kept in a chest made for the purpose, and secured either in an aumbrye with iron-clamped door and padlock, or in a second massive box chained to the wall of the Chancel. The *Vestments likewise and Frontals, &c.* will require a goodly-sized oaken chest, the sides of which will be ornamented with *emblematical devices, as the Holy Name, the flowering almond, &c.* (p. 168.)

WESTMINSTER ABBEY.

It appears that some alterations are contemplated in the interior of Westminster Abbey; and that the Dean and Chapter are in great danger of incurring the displeasure of the Architectural Board of Controul at Cambridge, “who earnestly protest against the principle of “the proposed alteration as being altogether *unecclesiastical—unrubrical—unarchitectural—and unprecedented!*” They therefore “earnestly “entreat the Dean and Chapter to wait awhile” and take their advice —to retain the antient proportions of the choir—to make transept screens of wood—to provide the *arches of the Sacrairum with hangings* and to restore the sedilia, &c.

That part of the actual Choir which is locally situated in the Eastern limb of the great Cross of the ground-plan must have been always left, as it still is for a *sacrairum or presbyterium*, or by whatever name that space is known, which for greater dignity and reverence remains unoccupied between the *stalls of the Choir and the High Altar*. But then that one and the same modern feeling which *loathes as by instinct the severe and awful solitude of an ancient Choir*, shrinks no less from the idea of restoring to the Nave its proper use as THE FITTING PLACE FOR THE LAITY.” (pp. 97—98.)

An objection indeed, which to some persons would be of great weight, is admitted to lie against the Camden recommendations: viz. that numbers who now frequent the Abbey must be excluded—but this is summarily dismissed!

“ Neither have we considered ourselves called upon to suggest any means by which *such parts, of the Service, as the LESSONS or SERMON could be made more*

audible to a congregation partly in the Nave ; as well because, as a matter of fact, the majority of those in the Choir do not hear them now, as BECAUSE SUCH DIFFICULTIES OUGHT NOT TO BE AN IMPEDIMENT TO THE ADOPTION OF THE PLAN WHICH WE RECOMMEND."

It is thus that on principle, and deliberately, these Church-restorers despise **UTILITY**—practically and theoretically admit that it is irreconcilable with their antient systems, so that if “*we will study utility we cannot be good architects*”—in other words that for symbolic architecture and mediæval systems of interior arrangement they will sacrifice the convenience and accommodation of the worshippers, who it seems are only *expected* to hear “such parts of the service as the lessons or sermon.” It will hardly be credited that these advisers of the Dean and Chapter of Westminster add, that “**THE PEOPLE**”—that is *the Laity*—banished into the nave—“their proper place”—“*may see through the HOLY DOORS—the curtain being drawn aside ! !*”

It is surprising that any intelligent persons among the Laity can be found to support a clique of Priests of the Anglican Church who thus trample on their rights—and strive to extort from an enlightened Protestant community, all the exclusive privileges once claimed by an arrogant Order.

This system of exalting the Priesthood and depressing the Laics is fully developed in the Ecclesiologist. Thus some alterations in a certain Church are strongly condemned for the following reasons : “In “the raising of the South Aisle, which is seated for LAICS, to the “same elevation as the *Chancel*, **IMPORTANT PRINCIPLES HAVE** “**BEEN VIOLATED**—both in lessening the *distinction* between CLERGY “and LAYMEN, and in erecting a difference where all should bear “witness to equality.” (All Saints, Monksilver, p. 157.) But not for this only :—

“ A Roodscreen is likewise much needed. Indeed, much as *we abominate pews*, we could almost bring ourselves to say, that unless a Roodscreen be provided, there is something *over-bold* and *irreverent* in removing **THE HIGH CLOSETS**” (a syno-nime for pews, or *pues*, as they love to write them) “ which are now *commonly found fencing and concealing our Altars*, and thus throwing **THE HOLY OF HOLIES** open to the eyes of many who are unfit or who refuse to communicate in the *Sacred Mysterious*.” (p. 157.)

The locality of sacred places is completed by the following summary description, introducing the bells and the belfry.

"We state then broadly, that as the East wall is the place of the Altar, the Chancel of the Priests, the Nave of the people, the south door of the Font; so is the Tower the place of the bells and the bell-ringers. (p. 173.)

While all will agree in the charm of the village bells, there are few it is hoped who will not be shocked at what follows :—

"A village without a peal of bells is a 'voiceless place,' unable to announce the recurrence of joyous festival, or a marriage, or a baptism, and to make distinction between the sound that begs of Christian charity a prayer for a passing soul, and that which summons the inhabitants to the praise of God. Without RESTING UPON THE DEEPER AND MORE HIDDEN VIRTUES which have been attributed to the ANGELICK HARMONY OF BELLS, we maintain that there is abundance of reason why they, and the place which contains them, should be religiously cared for. (p. 175.)

"DEEPER AND MORE HIDDEN VIRTUES, ATTRIBUTED TO THE ANGELIC HARMONY OF BELLS !!!" the Cambridge Camden Society BELIEVES this "*but will not rest upon it !*" What Monkish superstition will next be broached? When the Ecclesiologist again ascends the belfry he will perhaps favour the Church with an enumeration of some of these *more deep and hidden virtues* attributed to this Angelic Harmony. *It has been said* that they dispel witchcraft—put demons to flight—and perform many wonders of this sort! But perhaps it requires a mind cast in a peculiar mould, and to be specially "*gifted with clearness of mental vision*" in order to comprehend these hidden and deeper mysteries. "*The unillumined must not press in here !*"

It would be tedious and unnecessary by lengthened extracts to show how far this superstitious principle has carried these advocates of Church Restoration. Yet some further evidences must be adduced of the kind of repairs, and improvements in Churches which they advocate, wherein it will be seen that the things enumerated are all of the same description, and these might be multiplied *ad infinitum* from the pages of the Ecclesiologist.

“ RESTORATION OF CHURCHES.”

Repairs of a gratifying nature have been recently completed in Holy Trinity Church, ROTHWELL, Yorkshire. *Four galleries*, a plaster ceiling, and a *mountain of desks and pulpits* have been swept away ; a magnificent perpendicular roof exposed to view ; the organ placed on the ground under the North-West arch of the Nave ; the Chancel freed from pews, and decently arranged ; the Altar raised ; and the Font denuded of three coats of paint, and restored to the position commanded by the Church. Several offerings were made by the devotion of private individuals.

In S. Leonard's, Keevil, Wilts, a *Reredos*, adapted from S. Mary's, Harleton, has been erected, and furnished with a bracket for an *Oblationarium*. *Sedilia* are being added. (p. 114.)

“ Some very gratifying RESTORATIONS have been proceeding in the Chancel of S. Nicolas, Pepper Harrow, Surrey : under the direction of Mr. A. W. Pugin. (Roman Catholic Architect.)

“ *The sedilia and piscina are renewed* ; the floor paved with *encaustick tiles* ; and the East wall enriched with a *decorated Reredos consisting of five canopied compartments*, of which the middle contains a *Cross, supported by two Angels*, and the other four have *Cherubin on wheels*. A waggon-headed wooden roof, ribbed and panelled with *quatrefoils*, which are painted in *sacred emblems and inscriptions* has replaced a flat plaster ceiling. *Two brasses* which remained in a mutilated condition have been restored. The East window is filled with stained glass which represents our Lord in the middle light, with the symbol of the Holy Trinity above, and Angels, &c. at the sides ; all on a foliated ground with rich borders.” (p. 154.)

“ Upon the East is a two-light window filled with stained glass, containing figures of ST. GEORGE and ST. HELEN under canopies, and of LORD and LADY MIDDLETON in *quatrefoils* !!! At S. Mary Longstock, Southampton a West gallery has been removed the pulpit moved to the North pier of the Chancel arch and a HAGIOSCOPE opened.” (p. 156.)

A HAGIOSCOPE is a purely Popish invention. When the side Aisles of a Church extended beyond the walls of the Chancel, so that the pious were excluded from a view of the *High Altar*, a diagonal, and splayed hole was cut through the walls, through which the devout might gaze at the *sacrificing Priest, elevating the Host!* This is termed a *Hagioscope*—or holy gazing hole : under the *Ritual* of the *Camden Society* such an accommodation may again be needful, and its restoration is therefore “ *very gratifying ! !* ”

" RESTORATIONS of a most gratifying description have lately been completed in the Church of All Saints, Monksilver, Somerset. Every "pue has been turned out.....

" *The only seats in the Chancel are a single row of stalls on the South side, from which the Prayers are said. For the Lessons an ancient wooden Eagle is used. A gallery shared the fate of the pues. The Roodscreen has been restored. The Altar, itself of massive stone, has been raised, and the space about it paved with encaustic tiles. A high tomb, probably that of the founder, which had been thrown aside, is now replaced on the North side of the Chancel under a low arch in the wall, and will serve admirably for the purposes of a credence-table. A Piscina has been removed from the South chapel, where it could now be of no use, to the Chancel. The stone-work of the piers and Font has been repaired. The roof will be painted in an azure colour.* (p. 157.)

St. Anne's, Lewes, does not meet with such unqualified praise. "The Altar and the rails are vile.....a shallow, meagre attempt at a "Norman Porch is added"—but—"there is"—as it should seem to be one redeeming circumstance—"a fairly shaped cock on the weather "rod; but absurdly enough it is surmounted by a ball!!" (p. 158.)

But now we come to the great blot of the whole; a blot which obliges us to pronounce the *restoration*, as a whole, bad. *The Nave is, we fear from appearances, to be filled with pues: and those at present erected face Northwards, and are of oak.* Now, where is the fault? *Who can have dared thus to misapply the parish money?* For no one can deny that oaken pues cost more than oaken benches; and, in this case more than 20 per cent. of room is lost. If this arrangement is owing to the architect, we sincerely trust that he will not be permitted to *disgrace the Archdeaconry, from which the first protest against pues went forth, with another of his devices.* (p. 158.)

Is this one of the five "*Architects condemned?*"* Their wrath against pues is thus poured forth—

He can thus exhibit pues denounced authoritatively, argued against solidly pleaded against passionately, condemned legally; cried shame upon for their selfishness, pilloried for their ludicrousness; traced to their origin, followed out to their results; tested by *Scripture*, by Rubrick, by reason, by history, by statistics; and thus shewn to be contrary to piety, to law, and to common sense. (p. 80.)

* See index to Vol. III. where the *names* of five Architects are published as "*Architects condemned!*"

Well after *this*, may the reviewer add—"People begin to tremble in their pews!"

THE RESTORATION OF CHURCHYARDS: THEIR LOST PRIVILEGES.

In our attention to the Church we must not forget the CHURCHYARD, nor allow a just horror of shain fronts and street elevations to lead to the neglect of a single detail connected with the precincts of the House of God. *Churchyards, it is true; have lost the privileges of sanctuary; in them prayers are not now commonly poured forth to God, nor are doles distributed to His poor; the epitaphium is no longer delivered from the steps of the Churchyard cross, nor does the solemn lamprophoria symbolize the life of the deceased; the secularized wake is held elsewhere, or discontinued altogether; and the raised uneven ground, partitioned by iron railings into private vaults, or disfigured by mis-shapen head-stones displaying emblems of heathen annihilation and rhymes of extravagant eulogy, tells the same tale as the interior of the Church," &c. &c.* (p. 130.)

The following directions are then given:—"As much space as can "be conveniently obtained" should be left "upon the South" (of the Church), "which has always been preferred to the North side for "graves. *Sedebo in monte Testamenti in lateribus Aquilonis*"—"I will "sit upon the mount of the Covenant on the sides of the North"—is the boast of the Prince of the powers of the air, "which CHRISTIANS "seem AVERSE TO DISPUTE!!!!" (p. 130.)

This is one of the most curious, as it is certainly one of the most impious superstitions accredited by the Camdenians. The legend appears to be a Latin version of a part of a verse in the Prophet Isaiah.* "I will sit also upon the mount of the congregation, in the "sides of the North." These words in the sacred text have no reference whatever to Satan—"the Prince of the powers of the air"—but are expressly applied to the King of Babylon. (v. 9.) He is indeed termed "*Lucifer*"—or, as it is in the margin, "*day-star*"—but this term is no where applied in Scripture to Satan. And if it were so, and if HE were represented to have made this impious boast, can it be true that "*Christians seem averse to dispute*" it? Or can the monstrous perversion of such a text be tolerated when cited in support

* Isaiah, xiv. 13.

of an ignorant, vulgar, monkish prejudice against burying the dead on the North side of a Church! Oh, *Alma Mater Cantabrigia!* how art thou fallen, when your fellows of colleges, students, and divines, in this enlightened age, can foster such childish superstitions, and prop them up with such unhallowed corruptions of God's word!

CHURCHYARD CROSSES ARE TO BE CAREFULLY RESTORED.

"Within the sacred precinct, the first object of attention will be found in the CHURCHYARD Cross"—"it is to be placed about half way between the *lychgate*" (a sort of covered gateway into the church-yard) "and the South porch, to the East of the path." "The two great objects of these Crosses are—to excite the devotion of the living, and **TO SECURE THE PEACEFUL REPOSE OF THE DEPARTED!!!**—They stand on the East of the principal path, *since towards that quarter are the prayers of THE FAITHFUL ever directed !!!*"

So the dead cannot rest in peace, unless their repose is "secured" by the erection of Crosses! And "*the faithful*" always pray *towards the East!* On what authority in the *New Testament*, or in the *Prayer Book*, is this legend founded? There is no rubrical direction in the *Prayer Book* relative to turning towards the East, as some do, even in saying the Creeds, much less is any sanction afforded for *praying* towards the East! Yet these are the persons who do everything by Rubrick, and loudly condemn others for the smallest deviation from red-letter-law! Little scrupulous are they however themselves in reviving obsolete, rejected rubrics—or in dogmatically laying down ritualistic observances upon their own unsupported authority. Truly they have obtruded themselves "*into every nook and cranny of ritualistic observance !!!*" (p. 147.)

"A shallow open well" is, if possible, to be connected with the Churchyard, because such wells are often found in antient Church-yards.

"Their use is to supply water for Holy Baptism and for the necessary purposes of the Church, and likewise to afford refreshment to the weary pilgrim. *In some cases the water is said to have worked MEDICINAL or MIRACULOUS cures.*" (p. 131.)

Is not this Church Restoration the restoration of Popery, with all its lying wonders?—The following puerile and superstitious directions are given in answer to correspondents who meekly seek guidance from this self-constituted body of Ecclesiastical ritualists. The questions refer to the offices of Private Baptism and the Communion of the Sick.

“ It appears to us that, since in cases of emergency, in the judgment of the Church, Baptism is valid when administered with the proper matter and proper words, and since there is *in this case no consecration of the water, it is less necessary to provide any peculiar vessel for the purpose of holding the water.* Again, if any such vessel were to be made, perhaps the form of a Font will be the very least suitable; because it would be imitating in metal a peculiar stone construction ; it would be *inconvenient* for carrying ; *would hold very little water* in proportion to its size ; *would convey no significant meaning*, but merely suggest the idea of its being a *toy-like miniature* of the Church Font. We can suggest nothing *better than a bottle of appropriate form, and (it may be) considerable costliness.* Thus we should have the proper construction for carrying a liquid ; it would be *portable*, and *not liable* to the objection of being a *mere parody* of the Font. Moreover it would be *very convenient for affusion, which we think must be admitted by all to be more satisfactory than the present aspersion.* And we may here remark that as the ancient Ritual required a ‘*vasculus aut urceolus*’ to be used for *affusion* even at the Font—[we understand that a shell is now used for this purpose]—we cannot think that there is any reason why such a vessel should not be used for the same purpose now. Our correspondent speaks also about *Pocket Communion Services*. We must here also confess to feeling an objection against making *plaything-like sacred vessels*. *In most places some of the Church-plate might be very easily and most properly conveyed to the houses of the sick persons before a Communion.* This would obviate all that sad irreverence which is often unwillingly committed, and *would doubtless be, by association and otherwise, a great consolation to the sick themselves.* If however this is difficult in towns for example, *we recommend, and indeed have already executed, a chalice and paten of the smallest size consistent with ancient examples.* These are certainly not quite so portable as the absurd pocket-cases generally in use ; but they can be carried in a very small compass, and are in all other respects more decent and appropriate.” (p. 127.)

Why “there is no consecration of the water” in private baptisms does not appear. The Rubric enjoins “that they shall say as many of the “Collects appointed to be said before in the form of public Baptism as “the time and present exigence will suffer”—certainly implying that *all* might be read if there were time. And *Wheatley* states that at *least*

the prayer of consecration of the water should be said. Here again these infallible Ritualists are wrong—and deliberately so, as appears from subsequent answers to correspondents. Is it that they want to make out the water in the Church Font more holy? Why is the Priest to carry a bottle of water with him? Is it to be *taken* from the shallow well—that wonder-working well! And why is the Church plate to be taken to the sick poor? *Answer.* “Because by *association* “and *OTHERWISE* it will be a great *consolation* to the sick!!” How does it “*otherwise*” console them besides the “*association*” of ideas? Let Protestants beware—here are incipient processions of the Host! For if the *Church plate* is such a consolation to the dying eyes of a believer, how much *more* that which is put therein? And how consolatory to the parents of a dying child to see it baptized by “*affusion*” with water out of the Priest’s bottle of “*costly and of appropriate form!*” How can they help thinking that water peculiarly holy? especially if drawn from the Church Font? Men must be judicially blind who do not see in these things the return of incipient, insidious, but unquestionable Popery!

But the Cambridge Camden Society will tolerate no rival in the Art of Church Restoration—and the restoration of Holy things and vessels.

“ We notice in the current number of the *Illustrations of Baptismal Fonts*, an advertisement of a “*Church Repository*” in Oxford. Here, in all varieties of type, are enumerated all sorts of church fittings, &c. in a way which reminds one more of *the profane advertisement in the Catholick Almanack* than anything we remember to have seen. *Now really no tradesman ought to DARE to advertise Fonts and Font-covers “from original designs.”* This belongs to professional architects alone. *We may observe also, that we have caused to be modelled very few Fonts;* and we therefore doubt how far it is true that the models of Fonts sold by Mr. Jewitt are “published under the sanction of the Cambridge Camden Society.” WE look indeed with great suspicion upon the notion of a “*Church Repository,*” as likely to do far more harm than good. WE believe moreover that the shop is not under the superintendence of our sister Society, so that we have no voucher for the correctness of any one article there sold.” (p. 127)

The general tone of their language seems indeed to call forth the following and very necessary disclaimer: lest in so summarily disposing of presumptuous tradesmen, ignorant architects and pagan vestries—

they should be supposed to interfere with Episcopal Functions. Therefore they say “ we would in no degree usurp the authority of the ORDINARY, and our *advice if opposed to his direction must yield to the superior command.*” A truism which would not have been esteemed necessary for publication, if its authors were not conscious that they were intruding into matters beyond their due province.

THE ORIENTATION OF CHURCHES !

It will hardly be believed that this has been judged by the Camdenians a subject of sufficient importance to engage the attention of the assembled body on two occasions—and to have formed the topic of two papers read at their meetings ; after much learned research—and the invention of an instrument called “ *the Orientator!* ” The points of enquiry being the “ *exact bearing of each Church,*” and the cause of the particular direction in which it is built—whether E.N.E. or N.E. or E.N.E. and by East, or S.E. S.S.E. &c.

The following is an extract from the report of the proceedings of the sitting, Dec. 5, 1843.

“ The Rev. H. Goodwin, M.A. Fellow of Caius College, read a paper on the Orientation of churches, and explained the method he had adopted for marking the orientation accurately. He then proceeded to point out some remarkable instances in which *the churches of this town confirmed the theory that the Chances of ancient churches point to that part of the East where the sun rises upon the day of the Saint in whose honour the church is dedicated ! ! !* ” (p. 77.)

And the following of the sitting, March 5th, 1844.

“ A paper communicated by the Rev. W. Airy, M.A. Trinity college, was read by the Rev. H. Goodwin, M.A , Fellow of Caius college. It contained an account of observations as to the orientation of twenty-five churches in Bedfordshire ; not taken, however, with the published *Orientator.* The facts thus adduced seemed to shew satisfactorily that the theory of *Festival Orientation* could not be supported by the examples of the churches in this district. Mr. Goodwin made several remarks on the paper shewing the importance of paying close attention to the dates of buildings in taking these observations, Mr. Airy’s *tabular arrangement* of the results of his investigations was recommended as the best form for registering the facts reported in connection with this subject. The table presented in *parallel columns* *the dedication, date of dedication festival, place of sunrise, real bearing of the church, day of wake or parish feast, and observations !!!* (p. 115.)

Now all this might in other hands, and at other times be considered as antiquarian pastime of a harmless description. But when viewed as part of a system—and connected with the extravagant notions of the holiness of chancels, the sacredness of a particular point in the compass—and dedicated images of saints—it can only be regarded as a link in the chain of superstition which is forged for the neck of the Anglican Church.

LOUIS ALEXANDER PIEL.

The *Romish sympathies* of the Ecclesiologist are discovered in no ordinary degree in a review of the life of this gentleman; an Architect and member “of the religious order of St. Dominic.”* The ascetic piety of this devotee of Rome calls forth the most rapturous delight on the part of the reviewer.

“We have felt very little anxiety when our views of the high Catholick principles and moral purity necessary to an Architect, have been, as they so often have been termed visionary. We knew that time would demonstrate their truth; though we did not expect to have so striking an example of an architect such as we would have him to be so soon presented to us.”

They proceed to pourtray in glowing colours this beau ideal of an Architect “such as they would have him to be:” let the expression be well pondered: the Ecclesiologist always means what he says, if he does not at all times say what he means. After a youth of ordinary immorality and usual continental scepticism, Mr. Piel becomes *moral*, because he becomes an *Architect!* “learning that the morality of the “Architect is an indispensable element of the art which he follows.” Whether his amendment was wholly attributable to his art, or to the association which he at the same time joined, cannot be decided?

“In fact, Piel became associated with several of those *ardent minded men*, who are *banded* together for the purpose of restoring “CATHOLIC TRUTH, and introducing Christian art in France; and of “whom M. l’Abbé Gueranger, M. l’Abbé Lacordaine, and M. LE “COMTE DE MONTALEMBERT are three of *the leading characters.*” And the reviewer adds, for these are *his* words—“his biographer skilfully

* No. XXXII. May 1844, p. 124—126.

" traces his change from scepticism in heart, to that trust in, and love for the Church, for which it pleased God to make him illustrious!" Can it be that this is the language of a Cambridge Reviewer, representing such a body of English Divines as the Camden Society? Is that ambitious, and soul-destroying superstition which Montalembert and his ultra party are endeavouring to fasten on the French people—"Catholic truth!" If so—let this language of the Tractarians be understood: "Catholic truth" is a favourite expression with them—they profess to hold it—to live and die by it—and it means in the judgment of this great, and influential Society—THAT which the ultra-Romanists would establish in France! And can it be that this writer praises God because a man is brought to that "trust in, and love for the" Romish "Church" which ought to be reposed only in that Saviour whose merits the Romish Church conceals and reserves?—But Piel becomes a Dominican "after a long struggle;"—"he is admitted to his novitiate, and sent to the cell of Bosco, in Piedmont:"—let the closing scene of his life be given as it stands in the records of the *Camden Society*!

"It will not be uninteresting to stand by the death-bed of a Catholic architect:—

'Le frère Piel m'a embrassé et m'a demandé des nouvelles de ceux de Paris; puis il m'a annoncé qu'il n' avait plus que quelques jours à vivre. J' attends cela depuis six mois, a-t-il ajouté, et voyez quelle grâce! je suis venu mourir dans un convent, et dans l'ordre où l'on prie le plus pour les morts. Ecoutez.....ce sont les pères qui disent le *De Profundis*; on doit le réciter toutes les fois qu'on passe dans le corridor; vous les entendrez à chaque instant.' (p. 122.)

His last hours were passed in peace, praying amidst his great bodily sufferings for dismissal, or rather, correcting himself, for patience, and *being supported by the last Offices of the Church*.

So, in the prime of life, and when most to human eyes needed, Piel went home to his reward. ' *Sit anima nostra cum illo.*' "

Thus writes a member of the Reformed Church of England—and probably one of its Pastors! And this goes forth to the world under all the sanction, and influence, of the members of a most influential body, lay and clerical! A dying sinner "supported by the last offices of the Romish Church"—that is, by "*more abundant prayers for the dead,*" by the mass and *extreme unction*! and the Protestant Reviewer adds

" may our soul be with his"—*that is, in PURGATORY !! according to the faith into which this sceptic was guided—and for which the reviewer praises God ! If these are not Romish sympathies, what are so ? And if these are not the tendencies of the architectural mania as traced by the Camden Society, we are wonderfully deceived.*

The same sympathies, and an extreme tenderness for the Church of Rome discover themselves in a review on *Church Needlework*. The authoress is strongly censured for suggesting " that there is a degree " of superstitious excess of splendour in the *vestments of the Church of Rome.*" And worse than this she calls " THE EUCHARISTIC VESTMENTS by the profane phrase, ' MASS ROBES ! ' " (p. 120.)

" Her speculations too on the origin of *Christian symbolism* may be " regarded as *almost profane.*" (p. 121.) She is guilty of connecting it with heathen mythology ! Indeed one must almost fear that Miss Lambert is a Protestant, under the disguise of *pious needlework !*

KING'S COLLEGE, LONDON.

The following ardent admiration, bestowed upon a Professor of this important Institution by the Camdenian Reviewers, may well arouse suspicion upon the minds of its friends lest the evil leaven should creep into this orthodox College. Their notice of the character of the College is any thing but flattering :—

" In a college established not many years ago in London, and founded, if not upon the lax and unbelieving principles of Gower street, yet as certainly not upon the self-denying rule of Sainted Benedict, a Professor of the Fine Arts has been appointed, and that Professor has delivered his introductory lecture. Let us but for one instant imagine what the staple matter of such a lecture would have been some few springs ago. We may safely state that therein would have been found no few nor slight laudations of Athenian taste, no measured encomia of the faithful, and therefore, in its degree, beautiful paganism of the Parthenon, and of the faithless and therefore disgusting paganism of S. Paul's, of the sensual imagings of idol-worshipping Greece, and protestantised Europe. Within the memory of the youngest of our readers, the very idea of a higher and a holier School of Art had perished, a School of Art not meant to flatter the passions of the sons of Adam, but to guide and rule the feelings of the regenerated children of the Catholick Church."

Alas for King's College, with its Episcopal and Archiepiscopal sanctions ! it was only one remove from the Gower Street Liberals !

Far from the principles of the "Sainted Benedict," (God grant it ever may be so!) hitherto laudators of the "disgustful Paganism of St. Paul's," and "the sensual imagings of idol-worshipping Greece," coupled with "Protestantised Europe!" Happy now in having a Professor who will not be put in the proscribed list of the Camden Society's Star Chamber, one who is worthy "to guide the feelings of "the regenerated children of the Catholic Church?" The Reviewers are delighted that "now we have a Professor who comes boldly forward in his lecture room to propound" a system, of which the following is a specimen (p. 186) :—

He thus contrasts the antient Pagan and the Christian Schools of Painting :—

"The one has its Jove, its Hercules, its Mars, its Venus, its Graces—the representatives of Majesty, physical power, warlike courage, love and kindness ;—the other its Christ, its Apostles and Doctors, its array of Martyrs, its Virgin Mother, its graces, its virtues."

On which the Camdenian Reviewer says :—

"We wish our limits permitted us to quote the whole paragraph, which Professor Dyce modestly professes to have derived from *M. Raoul-Rochette Sur les types imitatifs de l'Art du Christianisme—a fact which gives us most sincere pleasure*, as proving the spread of true principles in a land which, viewed *ab extra*, would have been the last stronghold of sensuousness."

The object of the Society appears to be to cheer on Mr. Dyce in the pursuit of the Ecclesiastical theory of Architecture, in the hope that he may at length become a convert to their entire system. At present they are evidently not quite satisfied with him, but on the contrary rather displeased that the Professor, in his classification of the epochs of the Christian Art, applies the term "Barbarick" to the darling age of Church Architecture—although the most profoundly dark and spiritually destitute !

"We have however a strong objection to the apparently contemptuous name of *Barbarick*, under which class Mr. Dyce includes those "glorious monuments of christian piety, the Romanesque and Norman "cathedrals of mediæval Europe, Durham and Mentz.....indeed we "esteem the word as bad as that expiring title, *Gothic.*" They pro-

pose the more mild term “*Ascetic*” as a substitute for “*Barbarick*”—and that of “*spiritual*” for the age which Mr. Dyce calls “*ascetic!*”

Let it not be forgotten that to these Ascetic, and Barbaric schools of art it is that these writers and this society would *restore* our churches. This reviewer concludes with a wild rhapsody in favour of mediæval superstitions which has been given in another place.

“THE CHURCH” IN MADEIRA.*

At the 37th meeting of the Cambridge Camden Society a paper was read on “the *Ecclesiology of Madeira*” “communicated by the Rev. J. M. Neale, now a resident in that Island.” A laudatory analysis of this paper is then given by the official organ of the society :—

“The method employed in establishing THE CHURCH” is described. “An oratory” was first built—“these buildings have well-defined “Nave and Chancel”—a characteristic of vital importance in the eyes of the Society—“an interesting description followed of the Cathedral “Church at Funchal—and of its noble ecclesiastical establishment. The “Interior is fitted and decorated with much costliness; and the plate “and ornaments are very sumptuous.” “The present state of ‘Church “art, and of the Church itself in this island is very low, but not without “out encouraging signs!’” The remedy for raising the tone of things recommended, is the introduction of “the publications of the Cambridge Camden Society—already not unknown to the clergy”—i. e. is the Romish Priests—“as likely to be of some service in recalling a “better state of things.”

Now who could imagine that “the CHURCH” here spoken of, with “its noble ecclesiastical cathedral establishments,” &c. was not only the Church of Rome, but one of the most ignorant, superstitious, bigoted, and intolerant branches of that Church. Who would believe that the only “favorable signs of improvement” in “the Church” of Madeira that have come to the public eye of late have been acts of the most barbarous cruelty and persecution—some of them perpetrated on the person of an English Protestant gentleman, so gross that the Portuguese Government have been compelled to offer a pecuniary compensa-

tion of £800. for the false and illegal imprisonment of a British subject; others, still pressing upon obscure and unbefriended slaves of priestly domination who are now lying in gaol for no crime but the exercise of the right of private judgment—*one woman under sentence of death* being falsely accused of averring that the consecrated wafer is but bread still! of this poor woman Dr. Kalley writes so late as Sept. 18, 1844.

"Maria Joaquina is still in prison, under sentence of death, and any prospect of release seems as distant as when she was condemned. Any one who knows Funchal gaol will believe that what —— declares to be a mere matter of form, (founded on *no law*,—warranted by none,) may soon become a matter of reality, without her being *openly burned*. She had been in prison nearly a year before condemnation; and it is now nineteen weeks since sentence of death was passed upon her. Popery, if it dare not have *autos da fè*, will try what it can do by midnight assassins and imprisonment for life."

The spirit which this "*noble Ecclesiastical Establishment*" in Funchal has infused into the degraded priest-ridden population may be gathered from the following extract which Dr. Kalley gives from a recent number of a paper called "**IMPARCIAL ! !**" This organ of the Church after calling Dr. Kalley "**A MISSIONARY OF HELL**" adds, "**WHO KNOWS IF WE SHALL NOT HAVE TO SEE REPEATED AMONG US THE SICILIAN VESPERS--THE NIGHTS OF ST. BARTHOLOMEW, AND THE MATINS OF MOSCOW ! !**" *And after this, why not in ENGLAND THE DOINGS OF NOVEMBER 5TH 1605 ?* Are these specimens of the *Restorations* to which the Camden Society would bring us back? Or will any one think that the ecclesiastical puerilities of the Ecclesiologist will find a remedy for such degradation and apostacy?

It will be readily imagined that the sympathetic overtures of the artistes of Cambridge will meet with a similar reception at the hands of the Churchmen at Funchal, to that which they have experienced at the hands of the Illustrious Count Montalembert himself, now residing in that island,—only that the Funchal Priests, being a little further removed from the secondary influence of Protestant light and intellect—in addition to consigning the souls of their Cambridge allies to perdition—might, if they could, make an *auto da fè* of their bodies! No well instructed Protestant, or enlightened English Churchman, *could* discover such sympathies as these with their great hereditary, antagonistic

nistic power—POPERY ! Few could withhold their sympathy from the victims of superstition, except indeed they thought with the Ecclesiologist—that Count Montalembert and his confederates were really “*banded together in support of CATHOLIC TRUTH !*”

SALISBURY DIOCESAN CHURCH BUILDING ASSOCIATION.

As these notes are passing through the press, some admirable and most pertinent observations have reached me, which the Lord Bishop of Salisbury is recently reported to have made at a meeting of the above society. They so completely harmonize with the principles which have been inculcated in the preceding pages, and are so condemnatory of the theories which have been exposed, that I cannot refrain from subjoining them. His Lordship is reported to have said :—

“That if the number of the New Churches afforded reason for congratulation, so did the improved style of the building. When he spoke, however, of the improved style of the new Churches in this diocese, he did not confine himself to *mere architectural propriety*, though that was worthy of due consideration ; nor did he allude to *ornamental decorations*, which were of much less moment, and which might indeed be carried to too great an extent ;—but he alluded to churches built on the *best models for Christian worship*—with such arrangements as were *most conducive to the whole body of worshippers joining together in offering up their prayers and praises in the service of God*—built on a plan so that the invidious distinction which so often prevailed of separating the rich from the poor was completely done away.”

“They might find around them *models of churches far superior* to any which had been erected by existing skill. *But in selecting ancient models, they should bear in mind that some of our old churches were not so well suited as others for the mode of worship which now prevailed.* He would instance one of our village churches, that at Bishop’s Cannings, the parish in which his friend Archdeacon Macdonald resided—where the deep and far removed chancel was well suited to inspire a reverential feeling, and a mysterious awe, but where the priest alone was engaged in the service, whilst the congregation were at so great a distance, that they were mere spectators only. In every part of the church service, each member of the congregation was expected to take an intelligent part, equally with the priest, offering up his prayers and thanksgivings to God. In our love, then, for the beautiful in architecture, we should not forget the more important objects for which churches are reared. It was not by deep chancels and close screens (which in part divided the congregation) that the worship of God was best promoted.”

It is gratifying to find that there is no sympathy between this learned Prelate and the Camdenian Artistes.

By the same Author.

CHURCH ARCHITECTURE, scripturally considered, &c. *Three Shillings and Sixpence.* 1844.

REPLY TO REV. T. K. ARNOLD. *One Shilling.*

THE DEPARTURE OF THE RIGHTEOUS, blessed to themselves; portentous to their survivors; a SERMON: with a brief Obituary of the Rev. H. BLUNT, M.A.—Third Edition. *One Shilling.*

MISCELLANEOUS SERMONS, 2 vols. 8vo. *Twelve Shillings each, or One Guinea the two.*—Third Edition.

NINE SERMONS ON THE LITURGY, 1 vol. 12mo. *Five Shillings.*—Seventh Edition in the press.

TYPICAL DISCOURSES, 1 vol. 12mo.—Second Edition, in the press. *Five Shillings.*

FIFTY-TWO SKETCHES OF SERMONS, 8vo. *Six Shillings.*

THE TENDENCY OF “CHURCH PRINCIPLES,” so called, TO ROMANISM: 8vo.—Second Edition. *One Shilling.*

SERMONS ON THE BOOK OF GENESIS, 12mo.—Sixth Edition.

NINE SERMONS ON THE PARABLES, 12mo.—Second Edition.

OCCASIONAL SERMONS, 12mo.

CHELTENHAM :

PRINTED BY J. J. HADLEY, JOURNAL OFFICE,
QUEEN'S BUILDINGS.







